لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

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Nabuwwat 1352—November 1973

من در حریم قدس چراغ صداقتم
دستش محافظ است ز هر باد صرصرم
(حضرت مسیح موعود علیه السلام)

EDITOR
M. G. AHMAD

The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the current of religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

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The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brotherhood.

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The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Sahibzada Hafiz Mirza Nasir Ahmad Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities, aims, objectives and literature, enquires may be addressed to the nearest Ahmadiyya Mission or direct to

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Prtnted at the Nusrat Art Press, and published by M. Masud Ahmad B.A. for Sadr Anjuman Ahmadiyya, Rabwah, Pakistan.

THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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Annual subscription including packing and postage :

1.	Pakistan, India and Ceylon	... Rs. 10
2.	England and other sterling areas	... £ 1.
3.	U. S. A. and other dollar areas	... $ 3.00

Notes : Cheques and drafts should preferably be drawn on a Pakistan bank. In case a bill or cheque is drawn on a foreign bank, a collection charge of 50 cents for U.S.A. and 4 sh. for U.K. should be added to the amount of subscription.

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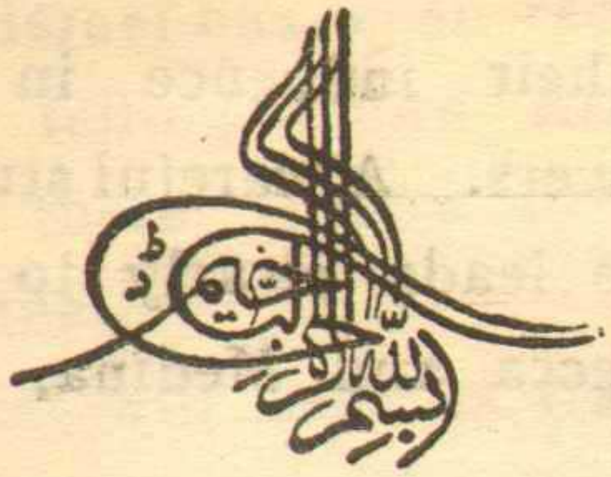

نحمدہ ونصلی علی رسولہ الکریم

The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LXVIII NABUWWAT, 1352—NOVEMBER, 1973 No. 11

Jews bid for World War III

Israel has struck again in a bid to precipitate world war III, the target being the oil resources of the Middle East Arab states, the crying need of the West. The wheels of its industry and its war machine cannot run without this most precious supply and as long as it remains in Arab hands its flow at economic cost is a doubtful factor.

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Israel has no intrinsic worth nor sinews of war except, of course, unlimiated funds which cannot buy valor nor muscle which effete Israelites miserably lack. The Christian West has placed at the disposal of its Jewish puppets its vast armament and experienced personnel and its open commitment to stand by and support this Trojan horse.

The Jews are playing a double role, while working for the interests of their western patrons they have at the same time their own axe to grind and in order to promote their imperial

interests are extending their influence in many African states neighbouring the Arab powers. A careful study of their penetrative movements in these areas leads clearly to the conclusion that Jews have an eye on Mecca and Medina, the centers of Islam.

The Israel—Arab conflict is thus not a regional dispute. It is not a question of Palestine only. It poses a threat to Mecca and to Medina. Therefore it is no more the question of Arab vs Israel. It concerns every Muslim state, every Muslim nation and every Muslim individual as pointed out in 1948 by the late Khalifa-tul-Masih II. Those who claim to be Muslims owe it to themselves, to the Holy Prophet and to God to stand as one man and hvirl back the onslaught of Israel-cross axis.

The Jewish state is foredoomed to failure. It is a bubble that must burst.

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Muslims of the world should unite and drown Israel in the Dead Sea! The struggle is hard and must take long. No sacrifice should be deemed too great to reduce the dreams of Zionists to dust. The Arabs offered Israel a major concession, "get out of the land of Arabs taken in 1967 and stay safe".

Israel rejected the offer. The Big Powers were too small to seriously pressure Israel into compliance with a UN resolution sponsored by them and accepted by Israel. The western powers have, it seems, embarked on a course of wars in the Eastern hemisphere, first in Vietman, and now in Middle East so that rivalries of white nations do not devastate Europe and at the same time satisfy their chauvinistic hunger for blood to be shed in to Eastern lands and of Eastern peoples. The Western statesmen found that Jews command immense financial power and Arabs own immense oil resources. Historically both were enemies of the Cross. Western powers have managed to inspire a violent confrontation between the two, to create a big market for their own armament factories.

The massive aid Israel has been receiving from allies proved ineffective against the telling blows Arab forces inflicted on the Zionist aggressors and there is now in force a cease-fire to avert final liquidation of Israel.

No unjust peace will lead to tranquility in the area. If Israel wants to stay it has to live as a decent neighbour or face dissolution. Arabs with God and His Muslim world behind them will resist every imposition that favors Israel.

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A Challenge: A Prayer

By the Promised Messiah

My soul bears the truth that was granted to Abraham (peace be on him). I enjoy Abraham-like rapport with God. None has an insight into my secret except my Lord. The opponents are in vain consigning themselves to perdition. I am not a plant that can be uprooted by their hands.

If all their ancestors and their successors and their living and their dead were to get together in joint prayers for my death my God will hurl back their prayer in their faces in the shape of a damnation.

Look, hundreds of sensible persons are leaving your body and joining ours. There is a furore in heavens and the angels are drawing the clean-hearted to this direction.

Can man stay this heavenly activity? Well, if you have any power stay it then. Resort to all the tricks and devices that the opponents of prophets have been employing and leave no stone unturned, exerting all your strength; keep up cursing hard until you reach the verge of death then see what little harm you could do.

The signs of God are pouring down like rain; but luckless men find fault from afar.

How can we cure hearts that have been sealed up? O God, pray, have pity on this people. Amen!

Qadian, December 29, 1900,
(Supplement to Arabaien Nos. 3 & 4)

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In the Company of the Promised Messiah

(XIX)

Ch. Ali Mohammad B.A.,B.T.

The Year 1903

1. Sahibzada Sayyad Abdul Latif, the Great Martyr

As mentioned before, (vide Review of Religions, July 1973) Sahibzada Sayyad Abdul Latif of Khost was not only a grandee of the court of Kabul but also a luminary of Afghanistan who had the privilege to perform the coronation ceremony of Amir Habibullah Khan in 1901. On the spiritual side, he was gifted with revelation from God and as such he had a large following in Afghanistan. He was thoroughly convinced that the time of the Promised Messiah and Mahdi had come. He was anxious to hear the clarion call from within or without.

The Sahibzada represented his government on the Durand Boundary Commission in 1894 when Sayyad Chann Padshah of Peshawar incidently spoke to him about Hazrat Mirza Ghulam Ahmad of Qadian, who claimed to be the Promised Messiah and Mahdi of the age. The news was a surprize to the Sahibzada. The study of his book, the Aina-i-Kamalat-i-Islam greatly drew him nearer to the claimant. He sent his trusted disciples, Abdur Rahman, Abdus Sattar and Abdul Jalil to Qadian to make further enquiries. The trio visited Qadian, made observations from close quarters and took back a number of books to their master. Sayyad Abdul Latif became thoroughly convinced that the author of the books was a true claimant and as such, must be obeyed. So he tendered his oath of alle-

giance to the Promised Messiah in all humility and sincerity.

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Visit to Qadian

Sahibzada Abdul Latif made up his mind in 1902 to go on pilgrimage to Mecca and requested Habib Ullah Khan, the new Amir to grant him leave. The Ameer was pleased to grant his request and provided him with money and provisions. Those were the days of plague in India, The Sultan of Turkey had imposed quarantine restrictions on Indian pilgrims which made it impossible for them to proceed for pilgrimage to Mecca. Under the circumstances the Sayyad decided to postpone the pilgrimage and visit Qadian instead. The party alighted at Batala and proceeded to Qadian on foot—a distance of elven miles. They were lodged in the guest-house and then went to see Hazrat Maulvi Noor-ud-Din in his clinic. After the usual salutations the Maulvi Sahib asked Sayyad Abdus Sattar about the health of Sahibzada Abdul Latif.

"He is just sitting before you", replied Maulvi Abdus-Sattar. Whereupon the Maulvi Sahib stood up and embraced the Sahibzada. The party then proceeded to the Mubarak Mosque for mid-day prayer and for an interview with the Promised Messiah (peace be on him). "When I met him", remarked the Promised Messiah, "by God, I found him so deeply engrossed in my love and obedience as is well-nigh impossible to look for elsewhere. His heart was as pure and enlightened as was his face". The Sahibzada and party stayed for about four months in Qadian) from October, 1902 to January, 1903). During this time the Sahibzada drank deep at the spiritual fountain of the Promised Messiah whose advent had been long awaited by Muslim divines throughout the ages.

Departure from Qadian

Towards the close of January, 1903, the Sahibzada requested his spiritual Masfer to grant him leave to go back to his own country, as he had obtained only six months' leave from

the Amir. The Promised Messiah permitted him to leave and with a number of companions went to see him off as far as the bridge of the canal. The Sayyad kissed his hands, embraced him and fell at his feet and ardently requested him to pray for him. "I'll pray for you but please get up and do not hold my feet", said the holy Master. He did so at his bidding. The Sahibzada halted at Lahore for a few days where he purchased some books and then entrained for Bannu. Maulvi Muhammad Din B.A. narrated to me that he had made it a point to stay in the blessed company of Sahibzada Abdul Latif as long he stayed in Lahore. On the eve of his departure the Sahibzada thanked the young man and said :

من دعامی کنم که خدا تعالی شمارا جوان صالح کند

(I pray toGod that you may grow up to be a pious youth)

The Promised Messiah received a revelation from God concerning Sahibzada Abdul Latif while he was still at Qadian. It said, قتل خیبة و زیه هیهة (He was killed without having been heard, and met a terrible death).

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Even the Sahibzada himself persistently received the revelation سربده - سربده - سربده (offer your head). And yet another revelation of his, said, اذهب الی فرعون (Go thou to Pharaoh). Before crossing the frontier into Afghanistan the Sahibzada thought it advisable to write a letter to Brigadier Muhammad Hussain, the police Chief of Kabul and asked him to explain to the Amir the circumstances under which he could not proceed to perform the pilgrimage and permit him to enter Afghanistan. In the absence of any reply from Kabul, the Sahibzada wrote another letter to Brigadier Muhammad Hussain but both the letters were intercepted by interested persons and presented to the Amir who sent orders to the governor of Khost to arrest the Sayyad and send him to the capital under strong policee escort. On reaching Kabul the Sahibzada was imprisoned in the royal fort. Pressure was brought to bear on him by the Amir so that he might disown any connection with the claimant at Qadian but the Sahibzada stood firm as a rock. No temptation was too great to turn him

from the right path which he had found out and verified from various angles.

A written controversy was arranged between the two parties to thrash out the question of Jesus' life and death. The Sahibzada advanced arguments from the Holy Quran and the Hadith which the Ulema of the court were unable to refute. They declared him to be a renegade (a *Kafir*). In case he did'nt repent he was to be stoned to death. The Ulema took care not to submit the full report of controversy to the Amir and put before him only the verdict which they had carefully prepared. The Amir put his signature on the dotted line and a date was fixed on which the Sahibzada Sahib was to be stoned to death.

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Fulfilment of a grand prophecy

One of the earliest revelations of the Promised Messiah reads as follows : شاتان تذهبان (two goats shall be slaughtered). The revelation was received by the Promised Messiah about the year 1881 but for 20 years nothing untoward happened which could point to its fulfilment. But in 1901 Maulvi Abdur-Rahman, a disciple of Sayyad Abdul Latif was strangled to death by orders of Amir Abdur-Rahman Khan of Kabul merely for holding views contrary to those of the monarch. His tragic death partially fulfilled the prophecy contained in the revelation. A fresh revelation of the Promised Messiah which he received in 1903, قتل خيبة زيد هيبة (he was killed withot being heard and met a terible death) predicted that the Sahibzada would meet a terrible death. The prophecy was fulfilled when the Sayyad was stoned to death on July 14, 1903 under orders of the Amir Habibullah Khan, His terrible death was witnessed by friend and foe alike. The news of his death reached Qadian through the agency of Sayyad Ahmad Noor, a disciple of the martyr Abdul Latif. The Promised Messiah and all those who were

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present were dismayed to hear it. The revelation شاتان تذبحان spoke of the murder of two 'goats'. The goat is a meek animal unable to defend itself. Its power of resistence is almost nil. The word also means a harmless, peaceful citizen. They created no mischief in the land and yet they were murdered for no fault of theirs and in a most inhuman manner. Abdur Rahman was killed by strangulation and Sayyad Abdul Latif by stoning.

The Sayyad was led out to the premises of a graveyard where a pit 2½ ft. deep was dug. He was buried in it to the loins. The Amir, his brother, Sirdar Nasrullah Khan, the Chief Qazi Abdur Razzaq, the grandees of the court and a large gathering of the public, witnessed the horrible scene. The first stone was thrown by the Chief Judge who was followed by the Amir and next his brother, Nasrullah Khan. Then a volley of stones rained npon the innocent Sayyad till his body was covered under the heap of rocks and a strong guard of police was posted at the site so that his body might not be removed from there. The body remained in the pit for forty days when it was secretly removed under cover of darkness, by Sayyad Ahmad Noor and his two companions. The body was placed in a coffin and temporarily buried in a neighbouring graveyard. After a few weeks it was removed to Sayyadgah, Khost, and was given a proper burial in the the local graveyard. Muhammad Ajab Khan of Zaida, Peshawar district, an Ahmadi Tahsildar erected a beautiful dome over the grave. It began to be frequented by his old disciples. Sardar Nasrullah Khan came to know of it and ordered the governor of Khost to remove the remains of the Sahibzada for secret burial so that it might never be known where the martyr had his last resting place.

Ahmadiyya Martyr and the terrible consequences

The cold murder of two innocent Ahmadies on the soil of Kabul within the course of two years was a crime which could not go unpunished. The perpetrators of the crime not only

suffered condign punishment but the entire dynasty of Amir Abdul Rahman Khan lay under the curse till it ceased to exsit. Maulvi Abdur Rahman, a poor innocent Ahmadi, was murdered in June 1901. Hardly a period of three months had clapsed when Amir Abdur Rahman Khan was stricken with paralysis and ispite of the best efforts of physicians his life could not be saved. He expired on October 3, 1901.

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2. Amir Habibullah Khan

Sahibzada Abdul Latif of Khost was stoned to death by order of this Amir on July 14, 1903. The Promised Messiah condemed the crime and remarked. "The martyrdom destined for Abdul Latif has come to pass but the tyrant's punishment is still awaited. The land of Kabul has witnessed the greatest crime ever perpetrated on the surface of the earth". Habibullah Khan was touring the eastern province of Jalalabad in 1919 when he was murdered with a pistol at the dead of night, in his well-guarded tent on February 20, 1919. His two sons, Inayat Ullah Khan and Hayatullah Khan were imprisned in the royal fort at Kabul. Hayatullah Khan was secretly murdered in prison by orders of the brigand ruler, Habibullah Khan, commonly known as Bacha Saqa, in 1929.

(3) Sardar Nasrullah Khan, younger brother of the Amir, Habib ullah Khan took a leading part in bringing about the downfall of Sayyad Abdul Latif of Khost. He was responsible for obtaining the death-sentence of the Sayyad and for his secret burial somewhere in Afghanistan. He was taken prisoner after the murder of Amir Habibullah Khan in Jalalabad in 1919. Amanullah Khan had declared himself Amir at Kabul and sent orders to the governor of Jalalabad to arrest Nasrullah Khan and send him in chains to Kabul. He was imprisoned in his own house subsequently strangled to death and his remains were secretly buried in an undisclosed grave.

(4) Qazi Abdur Razzaq

The Chief actor in the tragic drama of Sahibzada Abdul

was the chief Judge Qazi Abdur Razzaq, director of Education and the Mufti at the royal court of Kabul. He had a proud head at his shoulders. One day he was driving on the main road on the right, instead of keeping to the left. The constable on duty brought it to his notice but he didn't change to the left. The Amir heard the report and fined him Rs. 1,000. He fell into disgrace and left the capital in disguise. Nothing was heard of him ever afterwards.

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(5) Qazi Abdur Rauf of Kandhar

He was foremost in causing injury to Sayyad Abdul Latif. His only son, Abdul Wasi was murdered in broad day-light in Kabul by order of Bacha Saqao, in 1929.

(6) Dr. Abdul Ghani and brothers

Dr. Abdul Ghani of Gujrat, Punjab, had amassed wealth and influence in Kabul. He was a great favourite of the Amir Habibullah Khan. He was one of the ring-leaders who had been at the fore-front in bringing about the condemnation of Sayyad Abdul Latif. The doctor and his brothers were later found involved in a conspiracy against the Amir, Habibullah Khan. They were thrown into prison for eleven years. The doctor's wife left Kabul for Gujrat while her hu-band was in jail but she died at Landi Kotal where she was buried, unknown and unsung. Abdul Jabbar, a son of the doctor was murdered in cold-blood in Kabul. Amir Amanullah Khan on coming to the throne in 1919 set the doctor and his brothers free. Dr. Abdul Ghani died soon after and his brothers barely escaped death at the hands of the king of Kabul who banished them from the country.

II. Mian Abdur Rahim Khan's illness and the miracle of prayer

Mian Abdur Rahim Khan, son of Khan Muhammad Ali Khan of Malerkotla, caught typhoid fever in October, 1903. The physician, Maulvi Noor-ud-Din gave the best of his attention

to the patient, but the boy showed no signs of improvement. He was uneasy and delirious. After a fortnight, the physician felt he might not be able to cure the boy. The Promised Messiah (peace be on him) was daily informed about the condition of the patient. He prayed for his recovery. In a revelation he was informed that the patient was fated to die. It was an unalternable decree. The Promised Messiah then submitted: "If it is unalterable I intercede on behalf of the boy." He then received the revelation

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من ذا الذى يشفع عنده الا باذنه

(who dare intercede before Him without His leave). The Promised Messiah shuddreed at the idea that he had ventured to intercede without permission. He sought Divine forgiveness earnestly. He received the revelation انك انت المجاز (thou art permitted.) By and by the patient began to feel better, till he recovered thoroughly and is still in the best of health (1973). The incident clearly shows what wonders could not be performed through prayers. Moreover it became clear that intercession on the Day of Judgement will be exercised not as a privilege but as a favour from the Almighty God that will be granted to the Paramount-Prophet Muhammad, peace and blessings of Allah be on him.

Lajna on the March

Its 50th anniversay celebration

The Hazrat Hafiz Mirza Nasir Ahmad, Khalifa-tul Masih III addressing the Lajna Imaillah's 15th annual congregation held at Rabwah on 15.11.73 (circa Nov. 15, 1973) to celebrate their 50th anniversary, observed :

I am extremely happy to learn that, from its very inception the caravan of Lajna Imaillah has been marching on and on wards humbly but determinedly, in the pursuit of its objectives and has won many laurels in its bid to serve Islam. Today it is celebrating its Golden Jubilee and we are all glad to participate in its rejoicings.

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Our feelings of jubilation on this day are further augmented when we recall that as in respect of your fraternity so in respect of numerous other issues concerning our Jamaat, we have found the grace of Allah descending upon us constantly and in many manifest ways. So we sing His praises and glorify His name, and our faces, aglow with spiritual bliss, are radiating true happiness, which indeed is the lot of that man alone who receives of the grace of God.

I may remind you that since we are Ahmadi Muslims, as such our celebrations, our Eid and our rejoicings do not constitute vain merrymaking. Far from it, the day of our festivities is also the occasion for us to renew our vows and resolves more solemnly. On this day, side by side with singing the praises of God Almighty and expressing our deepest gratitude to Him for His countless favours on us in the past, we supplicate before Him for His grace to continue descending on us in the future also. This combination of our acknowledgement of the mercy of God in sustaining our past ventures and of our petitions for

His continuous mercy to fructify our future efforts is what distinguishes our jubilations from the meaningless revels commonly indulged on such occasions.

Favors of God

Our sense of thankfulness to God Almighty is further heightened and every fibre of our soul and body bends in His worship when we realise that out of His utter grace He has lifted us above our mundane pursuits and enabled us to serve His cause also. We are, I mean all our men and women, weak by nature and confronted with many trials and tribulations, which arise out of our entanglements in worldly affairs and yet we were able to relinquish our interest in this world and direct our attention to the service of God. Whatever little we have achieved in His cause that we have done in utter humbleness, without entertaining an iota of arrogance or pride in any corner of our hearts. We were not after the prize of worldly fame. We wanted only to please our God. This attitude and this frame of mind is a great boon and we praise our God Almighty for granting it to us.

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God Almighty has conferred on us yet another favour. He has enabled the Jamaat as a whole and also in the form of its various subordinate organisations like the Lajna, to persevere in offering sacrifices in the cause of Islam. This is very important. For, if constancy is not observed, the chances of success in any enterprise would quickly vanish. (I do not, however, say that success can never be obtained in such a case for it depends on some other factors too, which I need not explain here). Anyhow, its significance can in no wise be minimized. An illustration will make it clear. Take the case of flowers, as an instance. What happens to them if we fail in paying them proper attention continually? I have picked out the example of flowers, for, it is a thing of beauty and will easily be comprehensible.

As we all know, when we have to raise some flowers we

first sow the seeds (incidentally it is currently the sowing season) and nurture the seedlings in a flower pot. We cover the seed with a thin layer of earth and then water it. Now if the seed has to grow into a healthy plant and bring forth captivating blossoms it must receive its daily supply of water regularly and according to proper schedule. Subsequently when the seedling is transplanted to its proper place it must receive the same care. If a break occurs in the supply of water, say for a period of five or seven days continously, the plant will either die or be so enervated that even if it brings forth any flowers, of which there is hardly any chance, they will be half dead and bereft of that freshness and beauty which is potential to their kind. It is apparent that due to lack of constancy in watering them, the flower seedlings fade away and human endeavour is wasted.

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So we are immensely beholden to Almighty Allah that for a long period of half a century He has enabled the Lajna, within of course the limits of its powers, to strive in His cause continually. Despite its frailities and the strong pull on it of worldly attractions the Lajna has persevered in its endeavours. Consequently the Lajna itself and the Jamaat as a whole prospered. If the Lajna instead had sometime worked hard and then slumped into darkness of inactivity, neither itself, nor the Jamaat would have risen to such great heights in the service of Islam as they have both now reached.

So we praise our God Almighty, extol His name and affirm our unswerving allegiance to His Impeccable Person, as out of His boundless mercy He has not only enabled us to strive in His cause but has also made us do so continuously.

This is one aspect of our festivities. We praise God Almighty for the favours which He has done to us. He has guided us into success when it was quite out of our reach. He has shown wonderful works for us. He has written off the ill consequences of our negligence and imprudence. He has blessed

our meagre efforts exceedingly so as to result in spectacular success which has set many people wondering.

Perhaps I have related this incident before. Once I boarded the train at Rabwah for Lahore. When it moved out of the station the buildings of the Lajna Imaillah Hall, the High School, the Talim-ul-Islam College, situated on both sides of railway track were quite visible and the passengers in the compartment had a glimpse of them. One after the other they exclaimed that our Jamaat was fabulously rich. They repeated it so persistently that I thought they would proclaim it with the beat of drum. I told them that we were not so rich as they imagined, and that it was the manifestation of God's mercy alone which made our small outlay so efficacious.

So God's mercy ordains such splendid results of our scanty efforts that we feel surprised at it. Every one else also may he be our opponent or sympathiser when he observes this phenomenon he takes it to be quite out of the ordinary and exclaims how it could be. He is right, for, all this is the doing of our Almighty God and not our doing.

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Spectacular expansion of Lajna

Take the case of your Lajna in this context and you will find how true it is. How scant were your efforts but what spectacular success God has given you. On some counts your name is already ringing in the world. The harvest which you are reaping is far in excess of what you had sown. Just consider how plentifully God has showered on you His grace and mercy.

You have mentioned it in your souvenir which you have published to mark your Golden Jubilee that the origin of your association was extremely humble. It had been founded by 14 members in all. The work involved was so little that the 14 founding mothers were easily able to cope with it. They had sown the seed and tended the seedling. Then under the care and sustenance of Almighty God it had

begun to grow and gather strength. Now afer the lapse of half a century it has grown into a shady tree. Its stem has firm roots in the earth and its branches and twigs, shooting out in every direction are covered thick with foliage, the smallest twig having more than 14 leaves. The number of its members, originally confined to 14, has now grown into thousands. At its inception the Association was limited to Qadian. Then it spread out in the Punjab and later to the whole of India. But now it has its branches in the whole world and every nation is partaking of its blessings.

Lajna has made all these strides with the grace of God. So our hearts today are brimming with joy and we are singing songs of His praise. At the same time we are supplicating before Him so that He may fructify our future efforts, for, nothing can bear fruit without His decree. I want every Ahmadi man and women to let this lesson sink in their hearts that until the Mercy of God impregnates it, their endeavour, even if it were Herculean, will go in vain.

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I am not imposing this lesson on you. It is a matter of daily experience with us and you might have also gone through it. Take for instance the case of a pregnant woman. Mark how she nourishes her child in her womb. What hardships and privations she does not suffer for its sake. Her loving husband provides her with everything necessary for maintaining her health and the health of the child. She observes every possible precaution in the matter of her diet and movements. In spite of all this who can gurantee that she would deilver a living and a healthy child? In our own family I have had an untoward experience in this respect. My eldest daughter was with child and underwent all that pain and affliction which every woman has to bear for nine months in such a condition. We all lavished on her our love and care. But when the time of harvest came, she delivered a stillborn child. So what woman is there who can say that after her exertions she must deliver a healthy baby? None. It underlines the truth that until Heaven

decrees the earth can bear no fruit. Until the Mercy of God fecundates it, human endeavour comes to nothing,

So what are our endevours and what are our strivings if our God does not accept them. All our offerings and all our sacrificecs in this case will be flung back at our faces and yield no reward. His pleasure and His acceptance is the real thing which can turn even dust into gold. So we invoke His mercy which, according to the Holy Quran encompasseth everything and makes Him forgive all sorts of human sins and trespasses. We implore and entreat Him to accept of us whatever scanty and worthless efforts we have made to serve His cause, the cause of the Promised Messiah the illustrious spiritual son and humble servant of the Holy Prophet (peace and blessings of Allah be on them).

Our God is Most Beneficent and most Merciful. He overlooks our weakness and rewards our efforts graciously. But without His help and sustenance we are nothing and we can achieve nothing. So on this auspicious day when the Lajna is celebrating its 50th anniversary, let us pray to Him that He may enable us to serve His cause in the future more vigorously than we have done in the past and that our labours may bear better fruits, so much so that when the Lajna celebrates its centenary, its members at that time may rejoice at the fact that no break had occurred in its endeavours and that throughout the intervening period it had pursued its objectives perseveringly and had ever been widening its scope of activities in the service of the Faith.

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Our true God

This consciousness of what we have done in the past and what we intend to do in the future with the help and sustenance of God is in reality our Eid and the true basis of our rejoicings. If it is missing then we are not at all happy. It would then be an ordinary fair in which drums are beaten, the participants raise meaningless din and cries, indulge in some orgies and then come back empty-handed. This has nothing to do with our

festivals. We are not happy with such revelries. Our happiness comes of the knowledge that we have pleased our God with our sacrifices in the past and we hope to please Him more in the future by our redoubled efforts. Our happiness lies in pledging ourselves to extend our efforts to new horizons and in preparing our progeny to uphold the cause of the Faith when the helm of affairs passes into their hands.

I am happy to announce that today is such a day. Lajna has done well in the past and is determined to do better in the future. So you are all happy and I am also happy. I am so happy that I have come to join your rejoicings although in the morning I felt seriously indisposed and was suffering from very low blood pressure.

Plans for the future

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Now let us consider what you have to do in the future. Since the inception of Lajna much water has flown under the bridge and some sort of change in its policies is strongly indicated. When the circumstances of a situation have changed we should take notice of it and reshape our approach to it. If we do not do so and ignore the new compulsions we will be the losers. Take the case of a motor driver. If the road is clear he goes at a high speed but if it is blocked he falls immediately to low gear. Similarly he keeps to his lane and goes straight so long as the road goes straight, but the moment it ends at a certain point and takes a turn, he also changes his direction. If he does not do so, he is not a good driver and probably he will crash, killing himself and his passengers.

So is the case with Lajna. For 50 years it has kept on a certain path. It was a straight path and Lajna has gone on it smoothly. But during the past half a century the conditions have changed much. The present world is different from what it was in December 1922 when the Lajna was founded. The Lajna should take noticeof the changes which have since taken place.

At the time the Lajna was founded I was 13 years old and was very deeply attached to my grand mother Hazrat Ummal Momineen. I do not remember much of those days. I have also very vague memories of the time when in 1924, my mother, Muhtarama Amatul Hayyi, the first Secretary of Lajna died. In 1927-28, I was a student of Ahmadiyya School and I think I remember the general nature of conditions at that time. I can say that it was at least a thousand times different from the present circumstances. Then in 1939 Khilafat Silver Jubilee was celebrated and I think the Movement had taken quite a new turn at that juncture.

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I may specifically mention the change which took place concerning the number of guests who came on the occasion of the Annual Conventions. In the Convention held in 1939 there was a sudden and massive increase in their number. In the previous years their number was around the figure of 10 to 12 thousand but in 1939 it had almost doubled. Consequently the task of serving them with food and looking to their other needs posed a formidable challenge which the Management was barely able to meet. Their number has been increasing steadily and now-a-days it is estimated at 100,000. As I have already said this increase in the number of guests brought in its wake many problems. I remember that in some years before 1939, though the number of guests was near about 10 to 12 thousand, yet it would be 11 p.m. and still most of them had not been served with food. But with the passage of time we gained experience and our system of work materially improved. Though the number had increased many fold we were able to finish the job much earlier. I remember that some 8 or 9 years ago when I was Incharge of the Department concerned, a branch of the community belonging to the Lyallpur District had raised much hue and cry and complained to my predecessor Hazrat Khalifatul Masih II that it was 8 p.m., and that food had not been served them yet. I was very much amused at it, for, I recalled that at

one time when the number of guests was only a fraction of what it is now, the management could not serve them meals upto 11 in the night. But now when we had to serve at least 12 times more guests, there was such a hue and cry when it was barely 8 p.m. Nevertheless, it shows that with the increase in the number of guests we have markedly improved our skill and efficiency for handling the accruing problems.

This is one instance of the changes that have taken place and how with the grace of God we have marched on along the path of progress. I can give you many more. Take the case of Lajna itself. It was founded by 14 members. The work involved was not much and they controlled its affairs quite successfully. But now according to your report there are 546 branches of Lajna in Pakistan alone. If every branch is run by only three executives, the number of its office-holders would run into several hundreds, and if it is computed on the basis of 6 office bearers for every branch, then it would run into thousands. From 14 to several thousands, how big a change it is ! Similarly in the beginning you had only a small school at Qadian. It was staffed by a very small number of mistresses. But now you have many schools spread over many parts of the world. Some of them are recognised by the Government and some others do not fall into that category. Some of your schools cater for the teaching of the Holy Quran and in some others you are carrying on adult education. So you have made progress in this direction too.

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Let me give you another instance in this context. Our Chief Executive Body, the Sadar Anjuman Ahmadiyya, had only a handful of officials in the beginning. But its financial condition was so poor that it could not pay them their salaries sometime for three months consecutively. I can clearly recall the heated discussion which would take place in the Majlis-i-Shoora (the Consultative Body of the Community) in the course of its consideration of the budget which it had to submit to Hazrat

Khalifatul Masih II for sanction. I remember the point would again and again be thrashed out how to procure money for disbursing the salaries to the staff. But nothing would come of it, for, the treasury was empty. I think at that time the total amount of the payroll did not exceed the sum of Rs. 10,000/-. Still, the Sadr Anjuman Ahmadiyya at that time was at its wits' end about it. But a great change has now occurred in this respect. I may say with certatnty that the Sadar Anjuman now pays to its employees much more than that figure as gratuity and is no poorer because of it.

So the times have changed and I am sorry to remark that in some directions they have changed for the worse. For instance at the inception of Lajna that is in 1922 I do not thin there were more than 10 women in Qadian who used lipstick. But now there would hardly be 10 of them who do not use it. The old days have gone by and a new era has dawned. This is also true in the case of the observance of purdah (veil). In those days no lady would discard the veil but now there are many familes who do so. Such women may be small in number but their attitude is sufficient to cause a stir in our community and some of our branches are clamouring for disciplinary action against them.

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Purdah

Sometime back I went to Karachi. Some officials of the local branch felt very much alarmed and told me that the doom was very near. When I asked what had happened they said that women had discarded *purdah*. I told them to prepare a list of such women. When they brought the list I found that there were only 10 or 12 names in it. The impression which they gave me was undoubtedly exaggerated but the spirit at its back is commendable. It means that the Jamaat is not ready to condone an evil thing however inconspicuous it might seem to be. I am thinking of taking disciplinary action against such women. However, I would prefer that the ladies

make amends themselves and not force me to take any drastic step against them. Let this be a warning to you all and I hope you will take it to your heart.

I may repeat that you should all observe purdah. Thisdoes not mean, however, that I want you to put on *burqa*, for, the Holy Quran has no where enjoined that. I only insist that you should observe purdah. And purdah in the words of the Holy Qu-an means that you should not display even so much beauty of your person to anyone which you can expose to your father and your father in law. Now is there any woman, so shameless as to exhibit the beauty of her body before her father and her father-in-law except that of her face.? The Holy Quran forbids you to showing even that much beauty of your person to anybody which you expose to the view of your father and father-in-law. It is not difficult to infer from this that you have to cover your face when you are confronting others. Some people chatter very much of their inability to make out from the Holy Quran the exact meaning of purdah. But it is their own stupidity. There is no ambiguity in it. The verdict of the Holy Quran is clear and easily intelligible as explained above.

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This being the case why should you not abide by it.? Do you want to imitate the women of the West who have delivered illegitimate children in a number far exceeding the total female population of Pakistan? I do not think so. Pakistani women are chaste and modest. There might be some black sheep but their number is insignificant. If you put the same value on your honour and chastity as God Almighty and the Holy Prophet (peace and blessings of God be on him) has assigned to it, then you must safeguard it by acting upon injunctions given about it in the Holy Quran. But if some woman may choose to live the life of a bitch, well, it depends upon her sweet will. Who can confine her to the bounds of good sense prescribed by the Holy Quran? But I know very well that our

women are chaste and modest and they will love to pass life according to dictates of the Holy Prophet (peace and blessings of God be on him).

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Changes in the West

I would like now to make a few observations about our ideal and what we have to do to realise it. Our goal is, as you all know, to make Islam prevail over the whole world. It is a collossal job and we must leave no stone unturned for bringing it about. In the past years we have made some headway. But much more remains to be done. We must also consider the changed conditions of the world and chalk out our plans accordingly. I will throw out some hints now, which if possible, I may supplement later. The Lajna itself should ponder over the subject and give me suggestions regarding the course to be adopted in future. I think the attitude of non-Muslim people has vitally changed and we should re-orient our methods of approach in this light, otherwise our preaching will be no better than a cry in the wilderness. In the past the non-Muslim people with whom we had to deal at least outwardly professed their loyalty to religion. They called themselves Christians or Jews and did not openly reject the authority of the Bible. Our approach to them was simple and based on their own professions. The Bible served as a common bridge between us and we quoted it in support of the truth of Islam and of the Holy Prophet (peace and blessings of God be on him). The Bible contains clear prophecies regarding the advent of the Holy Prophet through whom God would convey to His creatures 'the whole Truth' or the perfect law. We would argue that these prophecies had been fulfilled in the person of the Holy Prophet and in the revelation of the Holy Quran, and we would so clinch the argument that they could not escape from its logical consequences.

But all this has now absolutely changed. More than half of the world has gone red. Whole nations have turned away

from God and become avowed atheists. Their life-blood they draw now from materialism. Not only they deny the concept of God, they plan to obliterate His name from both the earth and the heavens. · In fact the protagonists of this philosophy are out and out at war with God. They dominate the world politically and economically and they are using their influence in pushing their ideas abroad. By hook or crook they have assumed such a position that the whole world seems to be helpless before them. It is with these people we have now to deal. To take Islam to them and to convince them of its truth, we will have to try new methods and new arguments—such arguments as can have an appeal for them. Arguments based on biblical prophecies and also on human reason can have no effect on them. Arguments based on reason can be coined both ways and human mind equally satisfied. Atheism cannot be combated with pure reason. If it can be tackled by anything that is miracles. The power of miracles can in no way be denied. For, when it becomes evident to a man that a certain thing has happened which was beyond the power of man, he is bound to profess belief in the Supernatural. I think this is the line of action which we should follow in future.

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Power of miracles

I will give you an example of the effect of miracles. Some time back a scientist came from Russia to Rabwah. He was a firm atheist. We broached the subject of God. I cited a miracle. I told him of the prophecy of the Promised Messiah about the overthrow of the Czar, of his subsequent tortures and distress. I said that he had made this prophecy at a time when the Czar was firmly established on the throne of Russia and nobody could envisage that his government would be toppled and he would be reduced to such straits. I told him that even Lenin had not conceived his plan of setting up a Communist revolution in Russia when God had revealed all these things to

the Promised Messiah. He agreed that human mind could not devise and human ingenuity could not achieve such a thing, so it could not reject the inevitable conclusion. He went back to Russia and I do not know what happened to him. Perhaps he was persecuted for the change in his ideas about God.

So a miracle, a sign of God has its impact on an atheist too and we should bring them up when dealing with atheists. Miracles shown by the Prophets will have their effect, but you should yourselves have the power to perform them. God has promised that whosoever will strive in His path, He will guide him in His ways, He will become his friend and show miracles on his hands. So you have to knock at His door so that it may be opened to you. Try to forge closer links with God so that He may show you His special love. If you devote yourself more to God than to this world He will also come closer to you. It is not a bad bargain. You should try it. Do not pay heed to the fleeting comforts of this world. If you hold fast to God and to the Holy Quran you will inherit the everlasting paradise which begins on this very earth. If you attain to this state of mind you will not only preach Islam effectively but God will console you and uphold you in the time of your distress.

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The Promised Messiah was persecuted day in and day out. His very life was in perpetual jeopardy. But this did not perturb him a whit. He was always sure of himself. For, God Himself had become his shield. He consoled him and reassured him with His sweet words sometime throughout the night. A mother cannot show such deep love to her child, nor a father. A mother is only a human being, subject to the frailities of her nature and easily irritable. When her child goes on weeping, however genuine may be the cause, she becomes disgusted and begins to upbraid and even beat him. But not so our God. He is more loving and more affecionate. I have already told you of the love which He showed to the

Promised Messiah and how He frustrated the machinations of his enemies to undo him. Now tell me who among you would not like to be loved and consoled by God in this manner. If you cherish the love of God then you have to do what the Promised Messiah did to deserve it.

The Promised Messiah poured out his very soul before Allah. He annihilated himself to meet Him and his heart melted before Him like that of a lover. God also reciprocated and came running to his rescue. If you too melt your heart before God you will become His beloved. The doors of His grace are not closed to you. They are widely open. The Holy Quran does not say that the kingdom of heaven is only for men and not for woman. It does not close upon you the doors of spiritual rewards as some other religions do. The Holy Quran categorically declares that if a man does some good he will get his reward and if a woman does so she will also get hers. So you can also earn His love as good as men. And this is no empty promise. There are instances of many women who have held very lofty position in the spiritual firmament. Islamic history is full of them. Thousands of them have shared with men the affectionate love and patronage of God. Even in our own Jamaat there is no dearth of such women. The upshot of all this is that women should also strive to win the pleasure of God and to forge such a connection with Him that He manifests His power through them.

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As I have already told you, a miracle, a sign of God, an acceptance of prayer in difficult cases, has a deep impact. It goes to the very heart. I may give you an instance. A Sikh gentleman wrote to me from East Africa that he was suffering from an incurable malady and requested me to pray for his cure. He had come to know of me through an Ahmadi friend. So I prayed for him. God Almighty, out of His grace, accepted my prayer in this regard. There are many more similar cases, cases in which through my prayer God granted

children to women who had remained childless for 20 years of wedlock. I know what impact it had upon them and how do they feel about me.

But nobody should conceive the idea that any person can assume such a position in this context and that all his prayers must be accepted. The phenomenon of the acceptance of prayer has also its peculiar determinants. Nobody can force his will upon the Divine. We are all His humble creatures. If He accepts our prayers it is out of His Grace and not due to any merit in us.

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Self-appointed representatives of God

I have been pained to hear that there are some women at Rabwah who claim that God Almighty is always at their beck and call. Whenever they like they can get Him to do their wishes. These are purely satanic ideas. What to speak of having any elavated spiritual rank, I do not consider such a woman even an Ahmadi. By her meaningless boasts she has spurned the very idea of the unity of God and of the perfection of His attributes. She does not pay any allegiance to the Prophet (peace and blessings of God be on him). As a matter of fact such a woman is a friend of Satan and to him she should go. Why is she staying at Rabwah? We do not want such men and women here, who are guility of such blasphemies. If they have to indulge in such profanities they should go somewhere else. They are not our friends. Our friends are those who walk in the ways of God humbly and meekly and throw themselves at His mercy without claiming any right on Him. But these women do not realise that if He grants our prayers it is His favour and an act of His grace, otherwise we have no right on Him. I would ask such foolish people if there is anything in this world which God has not created can they offer it to Him on their own? If their is anything like that let them

name it. If there is nothing like that then He is the Creator and Master of everything and it is foolish to claim any right upon Him. Nobody has any right upon Him, neither I, nor even the Holy Prophet (peace and blessings of God be on him). Look ! how the Holy Prophet felt about it. On one occasion He confessed to his spouse, the good Lady Ayesha that his salvation also depended upon the Grace of God and he could not claim it as a right. This is what the Chief of the Prophets has said, greater than whom has not been born on this earth nor will ever be. But contrary to it some men and women at Rabwah have arrogated to themselves a very queer position. They claim that God's fingers are in their grip and whatever they like they would get Him to do it. They would even force Him to reveal to them the unseen. Such a thing even the Holy Prophet never claimed. In the early days of his ministry a long break occured in the descent of revelation to him and he felt very much consterenated. But these people claim greater things. I warn them to desist from such foolery and not to make religion a butt of ridicule.

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Come closer to God

Let me revert to the subject of miracles. I have told you that in the changed circumstances when socialists and communists have adopted an inimical attitude to the idea of God and religion, it is imperative for you to come so near to God that He manifests His powers through you. Only in this way you can convince them of the reality of spiritual truths. It is not impossible for you to attain to such a station. You have first to annihilate yourself in God. He will then give you a new life and grant you supremacy over His deniers. So I enjoin upon you to strive for this prize with your prayers and supplications, especially the night prayers.

Service of mankind

Another point which the Lajna should take into account

in framing its future policies pertains to service of mankind. It stems from the verse of the Holy Quran which describes the Muslim people as having been created for serving humanity. Yesterday also I had pegged my talk to the congregation of Ansarullah (Helpers of Allah) on that very verse. I had refered to the momentous message it contained for Muslims. The verse underlines the idea that service is not the prerogative of a particular people. It should be extended to the whole humanity. No discrimination should be made in this respect. A true Muslim should serve all people and try to raise them higher and higher not only in moral and spiritual plares but also in physical things. No distinction should be made, neither on the basis of colour nor on any other basis. Our efforts to serve humanity should cover the inhabitants of the whole world. I repeat the same thing here and hope that the Lajna would also take some practical steps towards this goal.

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I may now take up some features of the Lajna's past and future. In the last 50 years, it is true that a firm foundation has been laid for its work. It does not, however, mean that it should now sit idle on it. To secure these foundations it has to build upon it a vast and firm structure. Otherwise the foundation itself will fall into ruin. The Lajna has to remain vigilant and save itself from such an end.

The credit for raising this foundaition goes to Hazrat Muslh Mauood (peace on him). His personal direction and guidance made Lajna what it is. He put his own mother, Hazrat Ummal Momineen on this job. Then one after the other he entrusted its care to his wives and some other ladies of the Promised Messiah's family. His wives held the most exacting posts of the Sadr and the Secretary. The post of Sadr could only be entrusted to such a lady who could have easy access to him in order to run its policy under his guidance. Anyway the foundation has been firmly laid. But to keep it intact and to sustain it for ever we have to build on it new storeys. If we

fail in it that would mean total loss. It would be undoing our work of the past 50 years. So it is your responsibility to vivify the Lajna and keep it going towards higher and higher goals.

In this context I may point out a few things more for your attention. Your report about your previous efforts has brought some factors to lime light. As it is already growing late I cannot go into their details and will confine myself to their bare mention. One thing which has struck me in your report is the fact that out of 546 branches in Pakistan only 123 have sent their representative to participate in your Jubilee Celebrations. It means that 423 branches have not taken proper interest in it. So if some branches are doing good work, others are not. They are not inculcating in their members the idea of participation in collective works. This casts a grave reflection on them. They seem to become half-dead. I would not say that they are dead, for in my opinion, no Ahmadi organisation can die. It may become dormant but it will readily be animated if handled properly. It is the duty of the Centre to reactivate such branches.

Way back similar was the case of the Khuddamul Ahmadiyya (young men's Ahmadiyya Association). Many of its branches were as good as half-dead. But when the Centre attended to them they quickly reeovered and in their congregatlon held last month 537 branches were represented. You should follow their example and improve your output. The Ansarullah is also holding its annual congregation tomorrow. I hope they will show good results. I have been told that so far representatives of 490 branches have arrived. But there is still time and more representatives might come. Anyway the correct position will be known soon.

To turn again to Lajna, it is evident that some of its

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* More representatives had subsequently reaehed bringing the number to 200.

branches are not taking full part in its activities. This is very serious. You should approach them forthwith and try to awaken them to their responsibilities.

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It is imperative to set up branches of Lajna at all such places wherever we have branches of the Community.

Secondly I would like you to expand your work in the sphere of social service. I have already alluded to this subject. We need very much to extend our contacts. I have called upon every male members of our community to make at least 10 new friends. The circumstances of women, however are different. Something which may very well be made compulsory for men cannot equally be imposed on womenfolk. The prayer service offers a good illustration. It is binding on men to offer it in congregation but there is no such compulsion for women. In several spheres of human activity God has not plaoed upon women the same sort of responsibilites as on men. So we have to observe this limitation. We cannot expect them to act as freely as men in making new friends. But I hope that keeping within the prescribed limits they would try to contact new families and extend their circle of friends and ascertain whether their children know how to recite the Holy Quran. If not they can offer their services in this respect. They can enhance their friendship by interesting them in such subjects as are common between them. They can talk about Islam, about its teachings and about how it made headway in the beginning. They can talk of the Holy Prophet (peace and blessings of God be on him), of the persecution he suffered in the early days of his ministry. How he was subjected to afflictions and how much he suffered from the machinations of his enemies, how they had put him and his companions to " most torture and pain, how they had confined him and his comp. n a narrow valley and kept them there for three years with a. provisions closed upon them, and of how they were compelled to eat boiled hides. They can talk of the patience, of the for-

titude which the early Muslims showed in the face of all these ordeals and how they kept the flame of Islam burning. They can talk of how in those dark days they kept their spirits high and did not doubt for a moment the fulfilment of the prophecies regarding their ascendancy. They can tell them that the more severe became their tormentors the more loudly they sang the praises of God. So the day of their victory dawned and Islam came out shining. God accepted them and made them His chosen servants. He rewarded their sacrifices and raised them high. Those very Muslims who could not find shelter in their own homes in Arabia were made the masters of the world. Once they moved out nothing could stop their march. On the one hand they conquered Spain, entered France and penetrated into Poland, on the other, they knocked at the border of China and plunged across its wall. Even the Himalayas could not hold them back. They jumped across it also. What valour and what courage! Today a man would shiver to his marrow at the very thought of what they dared for Islam. But they gladly passed through all the travail. The result is before the whole world. Islam reached the summit of power unassilable by the Orient or the Occident.

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So they may tell them of these sacrifices and if they can bear with them also of the sacrifices which Ahmadiyya Community is making for Islam now. They may carry the subject forward and tell them how now on the same analogy Islam will rise again and recapture its glory. It is true that our missionaries have not yet crossed the Himalayas, but the days are near when they will do so. The present time is in fact an interragnum. Islam has not yet risen to its destined heights but at the same time it is no more decadent. The clouds have been dispelled and the sun of its splendour has dawned. It will now gradually reach its meridian. No power on earth can balk its ascent. As in the physical world when the sun has risen nothing can stop it from ascending to its zenith so also

is the case with the sun of Islam. It has now risen, and its inherent power and splendour must take it to its apex. It must shed its benevolent light on the whole world. No worldly power can hold it in check. Neither Russiah, nor America, nor China, nor England, nor Europe, nor their combined strength if they so array themselves against it.

But nobody should take these things in physical terms. The sun of Islam is not a physical sun nor its ascent is physical, nor its confrontation is such. Its ascent is spiritual and now depends upon the sacrifices which Ahmadi men and women can offer in its cause. Their sacrifices will serve as hoists for it and carry it higher and still higher to its zenith. In the early history of Islam also the pillars on which it reached its zenith were not made of brick and mortar but of the sacrifices of its protagonists. Sometimes they made these pillars with their blood, sometimes with the sweat of their labour or the disbursement of their wealth. The physical eye ceuld not see those supports nor those sacrifices.

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In our times it has fallen on you to raise these pillars and props. It is your unstinted sacrifice which will do it. God Almighty has subjected the progress of nations to some rules and principles which work inexorably. We must learn them and apply them correctly. God doesnot ordinraily show His power manifestly. If he would do so everything would become clear and every man would belief in spiritual verities. Then there would be neither any test, nor reward nor any punishment. But in this world it cannot be so. It is a testing ground for man. God does not reveal here His Person nor His attributes in that manuer. Had He done so it-would have been the end of human endeavour.

In short, these are the pillars and the props on which the spiritual sun of Islam will rise again to its pinnacle. Those who went before us offered sacrifices in this cause and you will have to do the same. Ahmadi men and women cannot escape this ordeal. The prosperity of Islam depends upon our sacrifices.

But it will take time. The stage is being set. For the present I can only say that you should expand your work. You should extend the circle of your contacts. You should serve more and more people. Lajna, for instance should set for it self a target for the next year and try to hit it. It may resolve to prepare 1000, 500 or 300 of its members to expand their contacts in the next year. (Lajna may fix the number and then let me know it for announcement). These ladies should serve other people in some manner suited to the circumstances. Some of them can give their time for the edification of their contacts, some others can offer their love and affection to their contacts in some more tangible way, like washing their clothes, feeding them and trying to alleviate their economic misery. If Ahmadi women who want to offer their services but lack the requisits funds for it, they should not worry. The Jamaat will foot the bill in such a case. Do not worry on that account. I will arrange for it, provided you take up the task courageously and perseveringly. Here I may add that our Jamaat was at one time poor. But those days have passed. The Jamaat is now rich. Money is not so formidable a problem for it as it used to be. However affluence and poverty go on alternately and nobody can say what would happen in the future. For the present, however, we have some money and can spend it for humanitarian purposes.

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Rawalpindi Lajna blazes the trail

I am happy to say that a start however humble has already been made in this direction. Our branch at Rawalpindi is doing this work. I do not like that it should be given any publicity. We are not doing it for being seen by people. We are doing it for the pleasure of God and He knows everything. The work has just started and there is not much to report. I had asked our Jamaat to pick out some poor families, living close to each other and then provide them with the necessities of life, and to watch that they do not go hungry nor keep dirty. I had told them that our volunteers should do the work with their

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own hands even if they were earning more than Rs. 10,000/- a month They should wash clothes themselves, iron them and hand them back personally. The motive is not to flaunt our riches before them but to serve them sincerely. I have been informed that work on these lines is already in progress. The people who are being served have taken it in good spirit. Some of their rich relations came to them and tried to dissuade them from keeping any contact with us but they gave the them cold shoulder. At one time these big people never liked to mix with their poor relations but now when they saw us mixing with them, they etarted trying to wean them from us by branding us infidels and kafirs. However, they failed in their vicious attempt. For empty words cannot satisfy a hungry stomach. I am confident that if we persist in their service those who throw mud on us today will also appreciate our spirit tomorrow.

So this work has been started but in no way is this to be mixed with our tabligh work. That is quite apart from it. We are not engaged in this exercise for winning converts. Our motives are purely humanitarian. The people whom we serve, if they themselves feel curious and want to know more about us, then of course we have to help them, so that they may choekap for themselves whether there is any truth in the allegations made against us in some quarters. They are welcome to read our books and find out if the misunderstandings created about us have any basis. When the truth of Ahmadiyyat dawns upon them, and the light of the Holy Prophet (peace and blessing of God be on him) flashes before them, they will themselves enter our fold. Now they call themselves Muslims. But they are Muslims in name only, carrying on their persons an empty lable. But when they imbibe the true spirit of Ahmadiyyat, they will know the real worth of Islam. They will be then changed men. Islam will then become the ruling passion of their lives and they will then realise the true spiritual eminence of the Holy Prophet (peace and blessings of God be on him) and understand the true essence of the unity of Godhood. They will then tread the path

of vlrtue and partake of the spiritual blesings as other Ahmadis are doing.

The Lajna should seriously animate and activate its branches and set them some social work on these lines. If members of Lajna wash the clothes of poor women themselves God will give them a fitting reward. Those of them who are richshould also not feel shy of it. This will make an indelible mark on their contacts and lift the veils of darkness which cloud their lives.

Learn the Quran

Linked with all this work is the task of learning the meaning of the Holy Quran. Rather, this is the base on which the whole edifice of your new struggle should be raised. But it is very sad that the work in this field is going on by fits and starts. It is taken in hand now and then dropped. This will not lead to any good. You should revive this work and continue it.

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You should also attend to the education of adults. Unless they are able to read they cannot benefit from the books of the Promised Messiah which afford a true interpretation of Islam and which inspire us with the love of God, the Holy Prophet (peace and blessings of God be on him) and of the Holy Quran.

You should first teach them the alphabet. Then story books, even of genii, ghosts and fairies. Then you should teach them stories of the Prophets. The Holy Quran offers quite a number of such stories. These should better be collected in book from. Such a book will shed light on how beginning from Adam God Almighty sent down His grace upon humanity through His Messengers. This account should be updated to include the life and work of the Promised Messiah. Such a book written in a simple style will prove very useful. It will create in the readers a thirst for more knowledge and thus put their talents to good use.

When you are dealing with these beginners you should not soar high and talk to them of deep spiritual mysteries. They

will not make out anything. You should go along with them step by step. First look to their physical needs, then to their mental needs. Then talk to them about morals and morality. After this you can initiate them into spiritual truths. In this way they will become your boon companions and each one of them will wilingly serve in the army of God. And when the time comes to shed blood for Islam such women will also share the ordeal. In the early history of Islam men and women both gave their blood for it and now also the same path must be trodden by their Ahmadi counterparts. A portion of our Jamaat is already offering great sacrifices for its cause. But I want more and more of them to join in this crusade. In return God has promised you His Grace and Mercy. I pray that you may prove your merit for it and receive it in abundance. Amen.

At the conclusian of his address, Hazrat Khalifatul Masih handed over a merit cerificute to Hazrat Sayieda Umm-i-Matin for pride of performance in Lajna's work. He also shook hands with her on this occasion but remarked that he had done so as she was his mother and that no woman should run away with the idea that hand-shaking with men was permissible.

He then prayed together with the congregation for the progress of the Lajna.

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